

7  
A  
SERMON  
PREACHED AT THE  
FUNERALL

OF  
CHARLES COCKS Esq.  
One of the Masters of the  
CHAUNCERY

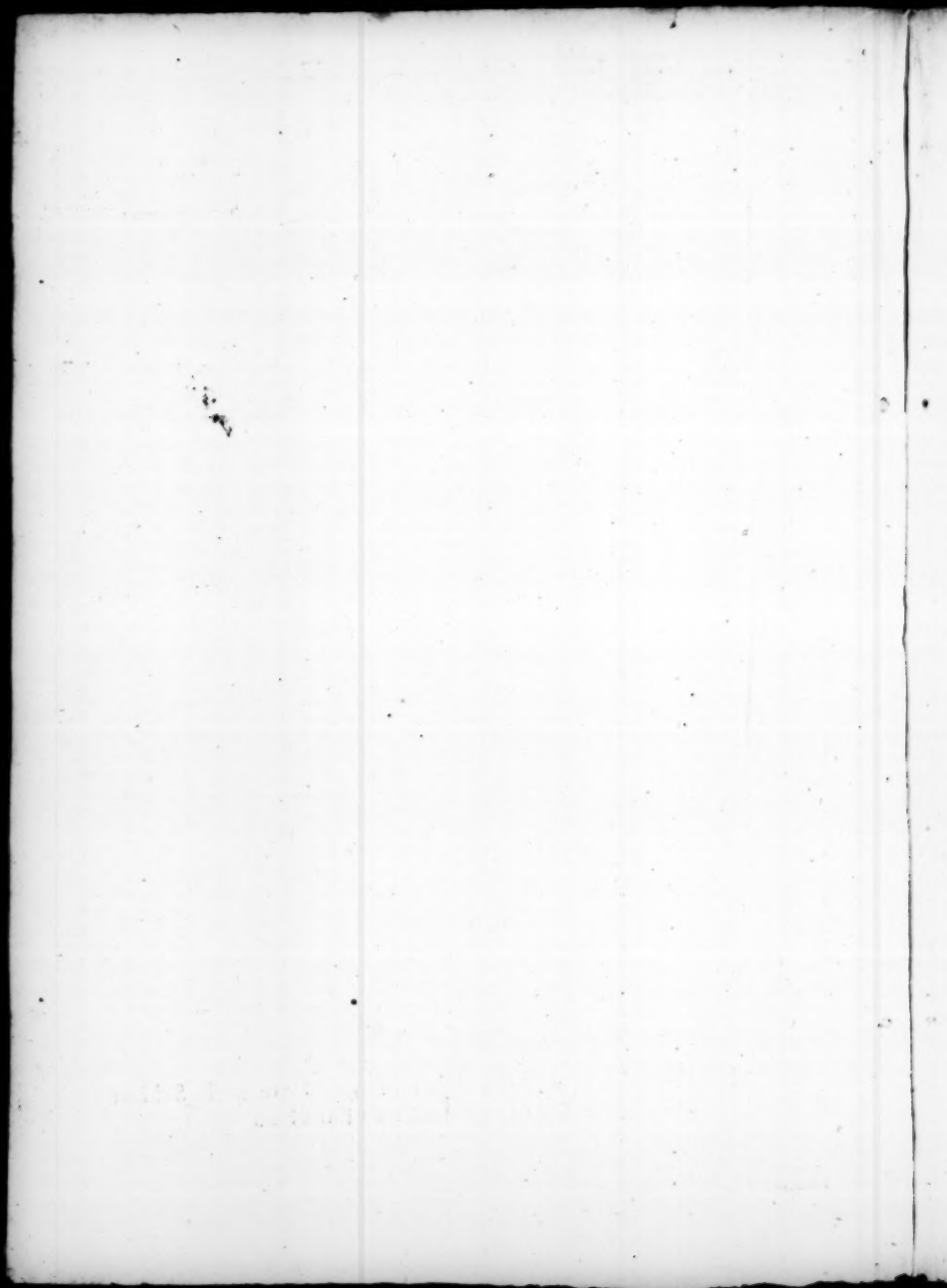
And of the HONOURABLE Society of the  
MIDDLE TEMPLE.

By THO. WASHBOURNE M.A.



LONDON,

Printed for Henry Wyford and Jo<sup>n</sup> Place, and are to be Sold at  
the Middle Temple, and Furnivals Inn Gate. 1655.





TO THE  
R E A D E R.



*His Sermon, being the immature production of three days conception at most, I could not think worthy the publick view, for like Hezekiah's children, when it came to the birth, there wanted strength to bring forth, and therefore I should have buried it as an Abortive in the Grave with him, for whose sake it was first formed. But since I hear it hath been subject to misconstruction, and an ill Character put upon it by some, that have reported it to be rather a kind of Invective against the party deceased, than a proper Funerall*

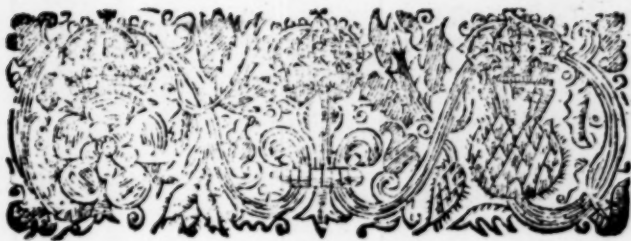
*Sermon upon him, I held my self engaged to this publication, as the fittest means for my vindication, that so all, who knew him living, may judge whether I have wrong'd him dead, to whose just censure I sub.mit my self, and rest*

Thy servant in Christ

THO. WASHBOURNE.

---

A



A  
S E R M O N  
PREACHED AT THE  
F U N E R A L L  
OF  
C H A R L E S C O C K S Esq.

PSAL. 90 part of the 9. and 10. verses.

*We spend our years as a tale that is told. The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow: for it is soon cut off, and we flie away.*



Find two of the antient Fathers of different opinions concerning the Author of this Psalm. *St. Hierom*\* affirms it to be *Moses*, and that from the title of the Psalm. A prayer of *Moses* the Man of God.

*St. Augustine*\* denies it, and that for this reason; because had it been made by him, it would be extant in his Pentateuch, in one of his five Books, where others of his

*Ep. 139. Cypri-  
ano Presbytero.  
In hunc Ps. ou-  
credendum est  
ab ipso esse d.  
Mose illam  
Psalmum scrip-  
tum, &c*

prayers are inserted. But a stronger reason may be taken against it from the words of my Text, in which Mans life is circumscribed within the narrow bounds of fourscore years at most : whereas in the time of *Moses* many lived above an hundred. *Moses* himself lived to sixscore, and a strong Man then he was, *Dent.* 34. 7. *Moses* was an hundred and twenty years old when he died : his eye was not dim, nor his naturall force abated, and *Exod.* 7. 7. He was fourscore years old, and his Brother *Aaron* fourscore and five when they spake unto *Pharaoh* ; They were both of them then strong and able Men of body, else God would not have made the one Captain General over his people, and the other High Priest afterwards ; And therefore it should seem that fourscore years was not in his time, as it was in *Dauids* the decrepit Age, or the extream period of Mans life, but rather a vigorous part of it, fit for publick employments and great actions. I have not leisure (or if I had it would scarce be worth my labour) to reconcile this difference between these two Fathers, or to determine positively, whether *Moses* or *David* were the Pen-Man of this Psalm. It is enough for us to know that it was dictated by the Spirit of God ; he was the Inditer, whosoever was the Writer ; and sure we are this part of it fits right with our time and the present occasion.

*Suidas* in the life of *Origen* relates, how *Origen* being put to that hard choice by Heathen Magistrates, whether he would suffer his body to be polluted by a Black-Moore in a Sodomitical way, or burn Incense to Heathen Gods, chose rather to commit Idolatry in offering Incense, than to endure that breach upon his chastity of body, which he had ever highly prized ; for which fact being excluded the Communion of the Church at *Alexandria*, grieved and ashamed he came to *Jerusalem*, where being earnestly desired to give the people a Sermon, he went into the Pulpit intending to Preach upon that Text as should come first to hand, and opening the Bible he hapned to cast his eye upon that place of the 50 Psalm, *but to the wicked God saith what hast thou to do to declare my statutes, or that thou shouldst take my Covenant in thy mouth?* which touching him to the quick by remembering him of his Idolatry

trous act, he closed the Book and his mouth together, and made his tears the Expositors of his Text. Such a Comment would suit as well with my Text, if with my Book I also shut my mouth and discourse on it onely with mine eyes, certainly my tears would prove the more powerfull, though the more silent Oratours;

*Inserdum lachryma pondera vocis habens.*

For what subject can more deserve our lamentation and bitter weeping than the Vanity, the Brevity, the Misery of Mans Life, which may serve to divide my Text into three parts.

1. The Vanity of Mans life in the spending of it, *We spend our years as a tale that is told.*

2. The Brevity thereof in extending it no further than to 70. or 80. years at most. *The days of our years are threescore years and ten, and some have so much strength as to attain to fourscore, yet then it is soon cut off and we flee away.*

3. The Misery in the ending, if any live so long, yet is their strength then but labour and sorrow.

1. Of the Vanity of Mans life in the spending, or rather mispending of it: *We spend our years as a tale that is told.*

*Tanquam Sermo*em, so *Arrius Montanus* rendreth it, as a speech or discourse that passeth through the Lips; *sermo ex ore prolatus celeriter evanescit*, a speech is quickly out of the mouth and vanisheth; and of all speeches a tale is usually the shortest, it tickles the Ear a little while, but as soon as told 'tis at an end, and we think no more of it. But in this sense it refers to the Brevity of Mans Life, and therefore I wave it at present, because I shall come to speak more of it in its proper place.

In the *Heb.* \* is *וְהָיָה כְּמַדְבָּרָה* *sicut meditatio*, and so we read it in the Margent of our Bible, which many times comes nearest the original; as if all our years were little else than a continuall meditation, or thoughtfullness upon the things of this world. Indeed much of mans time is spent in this kind of vain Meditations, as how to deceive and play fast and loose for advantage, such a meditation had they. *Isay*, 59. 13. *Conceivings and uttering from the heart words of falsehood*, or meditating with the heart lying words; the same word in the Hebrew as in my text, or how to heap up riches, such a meditation had that

Covetous

Covetous Man in the Gospel, Luke 12. 17. He thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do, I will pull down my Barns and build greater, and there will I bestow all my fruits and my goods; or how to violate and break the sacred bonds of Religion and Laws of God, such a meditation had they, *Psal.* 2. 1, 2, 3. Why do the Heathen rage, and the people imagine a vain thing? (*Heb.* meditate a vain thing.) The Kings of the earth set themselves, and the Rulers take Counsell together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their Cords from us. And in such vain meditations as these do, most men spend their years as a tale that is told.

To this purpose the *Septuagint* translate it *οὐκ ἔστιν ἐκείνῳ*, comparing them in their meditations to a Spider, for as the Spider spends his time and consumes himself in weaving out of his own bowels little thin webs like Ners, which serve onely to catch poor Flies, and are swept down by every B. asom; So Man spends his time and consumes himself in vain plots and devices, to gather temporall goods or honours, and when he thinks he hath spun a fair thread for himself, and rests secure that all is to his own wish, 'tis but a Cobweb, and a small touch crusheth it to pieces, and makes it fall to ground; hence our Psalmist saith, *Pf.* 39. 6. Surely every Man walketh in a vain shadow or shadow, or Image (as the *Heb.*) surely they are disquieted in vain, he heape h up riches and knoweth not who shall gather them. St. Ambrose upon this consideration, hardly alloweth this life of ours to be a life, for commenting on those words of the 14. *Pf.* 17. ver. Deal bountifully With thy servant that I may live and keep thy Word, \* *Dav's* faith, I may or I shall live, as if he were not yet living; for we live here but in a shadow, and this life in the body is rather a shadow or Image of life than life indeed. Nor is he content to say, that every Man walketh in a vain shadow, but he makes Man to be no better then vanity it self in the 5. ver. of the 39. *Pf.* Verily every man at his best estate is altogether vanity, where the Climax or gradation is remarkable; he saith not, this or that Man, but every Man, not at his worst, but his best estate, take him flourishing in his youth, abounding in

*Quasi nūdus  
est, hic enim  
in umbra  
vivimus ergo  
ut a ista in corpore,  
nūdus est  
vita, & imago  
non veritas.*  
Ambr.



in his wealth, triumphing in his honours and greatness, he is but vanity for all this, not a little or in part, but altogether vanity; *Coll Adam Hebell*, are the words in the Hebrew, alluding perhaps to the two names of *Adam* and *Abel*; and if *Adam* the first Man, and *Abel* the first Martyr were altogether vanity, what Man can avoyd it? Not the Man after Gods own heart, *David* confesseth of himself that herein he was like unto his Fathers, ver. 12. of that *Pf.* and at the 5. ver. *Behold, saith he to God, thou hast made my days as an handbreadth, and mine age is nothing before thee, as an handbreadth or as a span long* (according to the vulgar translation) you may observe in a span, when all the fingers are extended to the full length, there is but one finger between the thumb and the middle finger which is the longest, and but one again between the middle and the little finger which is the shortest, so in the span of Man's life, there is but as it were a finger between Child-hood and Man-hood, *Adolescentia*, youth brings you from the one to the other, and then you are at the middle finger at the highest, from thence you decline strait, and there is but another finger between that and death, *Senectus*, old age that drops you into the grave, and so I drop into my second part.

The Brevity of Mans life in these words, *The days of our years are seventy, &c.* 2 Part.

'Tis spoken according to the common and ordinary course of Nature, few men live beyond seventy or eighty years at most, here and there one or two perhaps in a Parish, that may be above fourscore, and in a reasonable healthy disposition of body; but for the generality it is not so, eighty years is the usuall period. It is recorded as a wonder in History, that one, who was Standard bearer to *Charles* the great, lived to be 300. years old, and was thereupon cald *Johannes de temporibus*, and in this later Age one *Parre*, and a little before him the Countess of *Desmond* attained to above 140. years; yet these were nothing to those *centenarians* or long liv'd Patriarchs before the flood, whose eight or nine hundred years God thought fit to contract within this narrow scantling or limit of eighty or thereabouts, and that for two reasons apparant to us, besides other secret with God; one, because as the sin of Man multiplied

on earth, so it was requisite that the life of Man should be shortned, that he might not grow too great and old together; another, because if all Men should live as long as the Patriarchs did, the world would not be able to contain them as they are since propagated, and therefore one generation must die sooner pass off his State to make room for another. But suppose God should enlarge Mans life again to the first and greatest extent, which was not out a thousand, yet a thousand years are but as one day with the Lord in *St. Peters* Arithmetick, and so the words which God spake to *Adam*, in the day thou eatest thereof, thou shalt dye the death, were verified even in this sense, his life being under a thousand years was but as one and the same day with the Lord. And if *Adams* life were scarce a day in Gods computation, ours will not be above an hour, for it is soon cut off, and we flee away, as it follows in the last words of the Text, which must be considered as belonging to the part now in hand, and serving to set forth the shortness of our life. It is soon cut off, *Hick* is taken from curving or sheering the hair of ones head, or the grass off the ground; so soon is the life of Man cut off, as a hair with a pair of Scizzers, or the Grass with a Sythe, a small matter makes a great gash in it. So soon was *Abel* cut off by the hand of *Cain*, *Abimelech* by a piece of a Millstone, *Ely* by a fall from his seat, *Abolom* by his hair hanging in an Oake, *Jobs* children by the fall o the house on their heads, *Pope Adrian* by a Fly; how soon are many cut off by Feavers, Apoplexies and a thousand other diseases and casualties, besides those two devouring Engines or Instruments of death, the Plague and the Sword.

*Una dies Fabius, &c.*

One day oft times makes an end of vast Armies; As for those who live longest and dye of lingering sickness, they are quickly cut off too, and many complain with *Hezekiah*, *My age is departed, and is removed from me as a Shepherds Tent: I have cut off like a Weaver my life: he will cut me off with pining sickness: from day even to night wilt thou make an end of me.*

A Shepherd as you know removes his Tent, as he doth his flock from one pasture to another, so Mans age like a Tent is never fixt, but alwaies moving; and though *St Paul* give it the

name

1 Pet. 3. 8.  
Gen. 2. 17.

Gen. 4. 8.  
Judg. 9. 53.  
1 Sam. 4. 18.  
2 Sam. 18. 9  
Job. 1. 19.

Isay 38. 12.

name of an house, it is but an ambulatory or walking house, like the Tabernacle that was pitched here to day, and removed or taken down the next at Gods pleasure and appointment. We (know (saith he) that if our earthly house of this Tabernacle were dissolved, *We have a building of God, an house not made with hands, eternall in the Heavens*; and St. Peter hath the like expression, *Knowing that shortly I must put off this my Tabernacle*, as a man puts off his Clothes when he goes to Bed. 2 Cor. 5. 1. 2 Pet. 1. 14.

But *Hezekiah* makes quicker work; to put off ones Clothes requires some time it must be done by degrees, one Garment after another, not all at once, but he cuts off his (I have cut off like a Weaver my life, as a Weaver cuts off the thread from his Loom, or from his thrum, as 'tis in the Margent, and that is soon done in a moment of time; it follows, *He will cut me off with pining sickness, from day even to night wilt thou make an end of me*; Though death be but the last act of life, when the soul makes his exit, and takes his farewell of the body, yet every minute of that pining sickness is but a step to it, and a degree towards it, so that a man may say truly in a litterall sense, what St. Paul did in a spirituall, *I die daily*. To close this point, with *Greg. Nazianzen*. What are we but a vain dream, that hath no existence or being, a meer phantasm or apparition that cannot be held, a Ship sailing in the Sea, which leaves no impression or track behind it, a dust, a vapour, a morning dew, *And as the wind disperseth, so shall they be dispersed*, a flour flourishing one day and fading another, yea, the same day behold it springing and withered; but my text adds another Metaphor from the flying of a Bird, and we fly away, not go or run but fly; the quickest motion that any Corporeall Creature hath: our life is like the flight of a Bird, 'tis here now, and 'tis gone out of sight suddainly; the Prophet therefore speaking of the speedy departure of Ephraims glory expresseth it thus, *It shall flee away like a Bird*, *Hef. 9. 12* and Solomon saith the like of Riches, *they make themselves wings and flee away like an Eagle toward Heaven* *Pro. 23. 5*. David *wisheth for the wings of a Dove* & as he might flee away and be at rest, and good cause he had for it, and considering that this life is not more short then miserable, which is my third point.

g. Point.

## The misery of Mans life.

A live  
Montanus  
translates it.

Suppose the most, that he comes to be eighty years, yet is his strength labour and sorrow, *Heb. in fortitudinibus* in the strongest 'tis commonly so; some understand it of the greatest part of that time, which is between seventy and eighty, and truly in most men these years are accompanied with many pains and infirmities.

*Multa senem circumveniunt incommoda.*

\* De abusio-  
nis seculi.

Then, if not before, they shall be sure to hear of them let St. Cyprian depaint them to you, *Capilli sunt, facies in pallorem mutantur, dentes lapsi numero minuantur, cutis arefcit, &c.* The hairs fall off, the face waxeth wan and pale, the teeth drop out, the skin shrinks up, the breath savours ill, the breast is stoppt, the cough makes a kind of noise, as if it striv'd to laugh at the mans infirmities, a dropsy or gouty humour swells the legs, and the inward man, though it cannot grow old, is burdened and afflicted with all these, or will you have the Picture of it as 'tis taken from St. Hierom? *Senectutis mala ista sunt, Crebra infirmitates, puita molestissima, caligantes oculi, &c.* These are the evils incident to old age, often infirmities, rough flegme, hands shaking, naked gums, teeth falling into his meat, pains and sharp gnawings in the stomach, hands and feet so tormented with the Gout, that he cannot go or stand or hold any thing, so as he is in many of his members dead whiles living; or lastly will you have it drawn to the life by the Pencill of Solomon? look in *Ecccl.* the last, and because 'tis there obscurely delivered or overshadowed as some Pictures are, be pleased to take this short Paraphrase upon it; which yet I impose not on you as the onely sense, for I know 'tis capable of severall interpretations. Remember now thy Creatour in the dayes of thy youth, whiles the evill dayes come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them: while the Sun, or the light, or the Moon, or the Stars be not darkned, *i. e.* whiles thou hast any comfort in the day or night, that thou canst look upon the Sun, Moon, and Stars with any delight, ere thy case be like *Jobs* and thou hast cause to say as he did, *Wearisome nights are appointed to me, when I lie down, I say, when shall I arise, and the night be gone? and I am full of tossings to and fro unto the dawning of the day.*

Nor

Job. 7. 3. 4.

Nor the Clouds return after the ruin, *i. e.* ere calamities gather like Clouds, and fall one upon the neck of another, or there be a defluxion of rhowme and flegme upon the lungs and stomach as is usually in old age.

When the Keepers of the house shall tremble, *i. e.* the hands be paralticall.

The Strong Men bow themselves, *i. e.* the Legs not able to support the Body.

The Grinders cease, because they are few, *i. e.* the Teeth fall out or fail to do their office in chewing of Meat.

And those that look out of the windows be darkned *i. e.* the Eyes grow dim or quite loose their sight.

And the dores shall be shut in the streets, *i. e.* either the Lips closed, and the Man speechless, or the smelling gone, by the streets, perhaps meaning the Nostrils, and by the dores the holes in the spongy bone, into which the odours are received; when the sound of the grinding is low, *i. e.* the Jaws so weak, and the Teeth so few and bad, that a Man cannot be heard to chew his meat.

And he shall rise up at the voice of the Bird *i. e.* every little noise breaks his sleep. And all the Daughters of Musick shall be brought low *i. e.* the Instruments or Organs of hearing, by which Musick is convey'd to the sense, are made unusefull like an Instrument, whose strings are slackned and let down so low, that they make no melody, and yet this contradicts not the former words, for he riseth up at the voice of the Bird, not because his hearing is so good, but for that his sleeping is so bad.

Also when they shall be afraid of that which is on high, *i. e.* of going up hill or on any uneven ground for fear of falling, or they shall be afraid of God, that is on high to whom shortly they are to render an account of all their doings.

And fear shall be in the wry, *i. e.* in the way to their long home (as it follows in this ver.) when they are going the way of all flesh, they shall fear what will become of their souls at their departure.

And the Almond Tree shall flourish *i. e.* the Head shall be

all white hairs, as the Almond is full of blossoms in the Winter. And the Grasshopper shall be a burden *i. e.* either a man at that age, shall not be able to bear the weight of a Grasshopper: the least thing will go near to bear him down; or his digestion shall then be so weak, as not to away with so much meat as a Grasshopper comes to.

And desire shall fail, *i. e.* the Stomack shall be quite gone, and the taste utterly lost, as it was in old Baizillai, 2 Sam. 19. 35. *I am this day fourscore years old: and can I discern between good and evil? can I taste what I eat or what I drink? can I hear any more the voice of singing men and singing women? &c.*

It follows ver. 6. or ever the silver Cord be loosed, *i. e.* the thread of life, as St. Hierom takes it, or the spine bone which like a Cord is wreathed about from the Neck, down the Back and contains in it the marrow, this in old age is so loosened, that the Head hangs down, the Back bows, and the whole Body bends to the earth, his Bed of rest where it must soon lye down.

Or the Golden bowl be broken *i. e.* the heart in colour and fashion somewhat resembling a Golden Cup or Bowl with two Ears, which in old age becomes by many crosses and troubles, crackt and bruised like a broken Bowl.

Or the Pitcher be broken at the Fountain, *i. e.* the Liver next the Heart, which is the fountain of life, will then hold no blood as a broken Pitcher holds no water.

Or the wheel broken at the Cistern *i. e.* the Bladder in old age will not hold its water. May we not then justly conclude from these premises with St. Ambrose, *this life is full of so many and so great miseries, that in comparison thereof, death is rather to be esteemed a remedy than a punishment.*

Now from the Text thus explicated, I shall in the next place descend to make some Inferences for our use and Instruction, and lastly apply all to the present occasion.

1. From the Vanity of Mans life: *which is spent like a tale that is told, or according to the seven y in vain meditations and designs to compass Riches and Honours, and Pleasures, which like Spiders webs are soon broken and come to nothing)* we may learn

*Tantis malis  
hac vita re-  
p'eta est, ut  
comparatione  
eius remedium  
mors putetur  
non p'ena.*

learn to spend our time better, and not upon such empty shadows, that will but deceive us in the end and turn to a Cloud, when we think with *Isaiah* to embrace a *Junco*. The world plays the Mountebank with us, presents us with trifling Salves and Medicines instead of rich and excellent Balfoms, and makes us pay dear for that which is worth little or nothing. It cozens us as *Michal* did *Saul*, but to a worse intent, when *Saul* expected to find *David* in the Bed, *he met only with a pillow of goats hair*, 1 Sam. 19. 13. So when we think to find honour in the Bed of this world, we are deceived in our hopes, for alas 'tis only an Image, an airy representation of it, which hangs upon the Lips of others and is but a breath, *in honorante magis quam honorato*; the true honour is in the hand of God, and none but he can give it, *they that honour me I will honour*, 1 Sam. 2. 30. When we think to find Riches in the Bed of this world, we are deceived in our hopes, 'tis only an Image or shadow of them, and the Philosopher in *Seneca* past a right judgement on them, when he said, *Offenduntur isti et non possidentur, & dum placent transiunt*, they are rather shew'd to us than posselt by us, and while they please they vanish; the only true Riches are in Gods hand, which neither rust nor moth can corrupt, nor Theeves steal from us. When we think to find pleasures in the Bed of this world, we are deceived in our expectations, 'tis only an Image or shadow of them, and like *Sodomes Apples* while we touch them they fall to Ashes; *the only true pleasures are those in his right hand, pleasures for evermore*, Ps. 16. 11. Let us then take off our meditations and thoughts from these vain and transitory objects, these weak thin webs of our own inventions, and fix them on more durable and profitable, as *David* did, *I will meditate in thy precepts and have respect unto thy Laws*, and that he found to be better then thousands of gold and silver, the time spent in them is great gain, because great godliness, but the time spent upon other things, is like a tale that is told, a vain discourse and tends to nothing.

2. From the Brevity and suddain passing away of mans life, we may learn not to depend upon this weak Reed, this short thread which is so soon cut off; that man in the Gospell is branded



branded for a fool to all posterity for saying to his soul, *thou hast much goods layd up for many years, &c.* And he found it to his cost when God required his soul from him that night, his many years were contracted to a few hours, not a day more left him to enjoy those goods in. St. James from this shortness and uncertainty of life takes up them, who think they have time at their command, *Go to now, ye that say, to day or to morrow, we will go into such a City, and continue there a year, and buy and sell, and get gain: whereas ye know not what shall be on the morrow: for what is your life? it is even a vapour which appeareth for a little time, and then vanisheth away;* It concerns us then to husband this short time to the best advantage, for as short as it is, eternity depends upon it, and according as we spend it here, we shall be for ever happy, or for ever miserable hereafter, *they that have done good, all go into life everlasting, and they that have done evil into everlasting punishment. Whiles We have therefore opportunity let us do good unto all, but especially to those that are of the household of Faith;* Our blessed Saviour hath given us his own example to follow in this, *I work (saith he) the work of him that sent me while it is called to day, the night cometh when no man can work.* We must work the works of godliness, while the day of this life lasts, for when the night of death comes, no man can work.

Again, if our days be few and evil like *Jacobs*, or few and full of trouble like *Jobs*, we should set the one against the other, and make the shortness cordiall against the trouble, and the trouble against the shortness. Is our life full of trouble? we may the better bear it, because it will not continue long, a few dayes or years at most will put a period to it and us together, *non durabis atatem*, as Bishop *Jewell* of the fiery tryall in *Queens Maries* dayes; after a little moment of time we shall enter into our Chambers of death, and the dores of the Grave shall be shut about us, *We shall be all hid and secured from the trouble, and then the indignation will be over past.* Is our life short, our dayes few? vanishing as the vapour, withering as the flour, cut off as the grass, flying away as the birds, let us not grieve at it, but rather rejoyce since it sets an end to all our troubles, *And*

James 4 13.  
14.

Math. 25. 45.  
46.

Gal. 6. 10.

Joh. 9. 4.

Isay 26. 20.

Hos. 2. 15.



is as a door of Hope in the Valley of Achor, to open and see us in from a wilderness of sin and misery to a Land of promise, a Land flowing with eternall glory.

Lastly from the misery of this life, especially the labour and sorrow of the last Stage thereof, old age, *quando angustatur ad vitam, dilatur ad miseriam*, when 'tis straitned to life, 'tis enlarged to misery, *multis & multiplicibus miseriis, miseriis corporis, miseriis quum dormit, miseriis dum vigilat, ibid. miseriis quaquaversum se vertat*, to many and manifold miseries, miseries of body and mind, sleeping and waking, or wheresoever a man turns himself, I say from hence we should learn that lesson of Solomon, to remember our Creatour in the

Greg. Mag.  
Mor. l. 11. c. 26.

days of our youth, and not put off piety to the last, to those years, when thou shalt say thou hast no pleasure in them, as many use to do that never think of beginning the life of grace, till they are ending the life of nature, of doing Gods will they come to make their own last will and Testament, of leaving their sins till they are leaving the world, of serving their God till they can serve themselves no longer, of giving any thing to pious uses, till they are forced to part withall they have at once. It is but an ill season to begin with godliness then, and therefore Hilary upon those words of the Prophet, *It is good for a man to bear the yoke in his youth*,

Ecc. 12. 1.

gives this note, that yoke looks not for the cold freezing years of old age, how is that likely to bear the weight of that yoke, the burden of obedience, which is hardly able to bear its own burden. It was an excellent saying of Cato to this purpose, as Plutarch recites it, *that since old age is subject to divers evils, the evil of wickedness should not be added to it, sufficient for that age is the evil thereof, the evil that naturally attends it*, for we see it commonly deformed, weak, forgetfull, peevish and troublesome; if besides these it be vicious two, as it is most shamefull so is it intolerable, and odious both to God and Man. Be it our care then not to come creeping and coughing to God with a load of diseases and infirmities about us, when we are at deaths door and not before, but to consecrate the first fruits of our life to his service. It is in the spending of our time (as one well compares

Jer. 3. 27.

Non expectat  
frigescentes  
senectutis annos Hilar.

Apotheg. rom.

pires it) as in the distilling of waters, the thinnest and purest part runs out first, and onely the Lees at last; what an unworthy thing will it be to offer the prime of our time to the world, the flesh and the Devill, and the dregs of it to God? he that forbade the lame and the blind in beasts to be sacrificed, will not surely allow it in men; if they come not to present their bodies a living sacrifice, while they are living and lively too, ere they be lame or blind and deformed with extremity of age, it is even a miracle if it prove then an holy acceptable or reasonable service.

And now I have done with the Text, it will be expected, I should say some what of the occasion which hath brought us here together, A subject that suits right with my text in each part of it.

He was one that spent his years like a tale that is told, or in the phrase of the seventy; meditated *omni die* like the Spider, had his Webs too, and his thoughts busied much (if not overmuch) in increasing that which is now no more his, and lading himself with thick Clay in the Prophets expression, yet I trust without a woe to himself, for I hear not of any Widows or Orphan tears and complaints to bedew or soil his hearse; but what he got was with extraordinary thrift and wary providence, onely herein consisted his vanity, that he denied himself the use of it in many things, *and did not make his soul enjoy good in his labour*, a vanity which was not his alone, Solomon observed it as a common one among men. The Philosopher saith of old men, that *in limine mortis sum avidissimi*, they are most given to Covetousness when they draw neerest the Gates of Death, and for this one likeneth them to *Tantalus*, when they see the fruit falling from them, they catch the more eagerly after it; This was noted to be his fault or infirmity at least which stuck closest to him, but the blood of Jesus Christ (of which he was partaker in the Sacrament the day before he died) I doubt not hath washed it and all his sins away.

But some perhaps may discover an other vanity in him, *qui bono*, to what end did he so carefully lay up all his treasure

Hab 2. 6.

Ecc. 2. 24.

Ecc. 6. 1. 2.

sure having no wife nor child of his own to leave it to? It seems he was of his mind in the Comedy, since I have so many of my Kinred what need have I of Children, I will leave all my goods to be divided amongst them at my death, in the mean time they eat with me. they look to me, they see how I do, what I would have, are with me early and late, these I account my children, and so did he. As for the extent of his life, it was even drawn out to the uttermost, the days of his years were about fourscoure years, and though for the most part of this life, and till he grew eighty he was very healthfull, such was his temperance and good habit of body. yet after he had his labour and sorrow, sore fits of the Gut which vvith great patience he endured vvithout murmuring or complaining of Gods heavy hand upon him, vvwhich deprived him quite of the use of his Legs, and took away his stomach, yet his Intellectuals faild him not, his memory and voice held good almost to the last; insomuch that a few dayes before he departed. I being called to do my Office in praying vvith him and for him, and kneeling down by the Bed side, he prevented me and prayed himself distinctly and sensibly a good while together, and the next day again joynd with us, vvhen he received the Sacrament, which he earnestly desired and thought the time long till he had it, asking divers times vvwhether I vv ere come; As soon as he had partaken of this sacred *vaticum*, I took the opportunity of moving him to a charitable work, (vvhere in a good Neighbour of mine promised to be assistant; and contribute towards the same) *viz.* to give somevvhat to the erecting and maintaining of a free School in the Parish, whereunto he presently yeelled, saying he would give ten pounds *per annum* and charge it upon the free Land, that was purchased out of the Mannour of *Dumbleton* and though he live not to affix it to his will, yet one of his Executor was so vvilling and forward to it, and the other not against it, that we have cause to hope it may notwithstanding take effect, and I should think it a good Christian policy, vvhereby the rest of the estate might thrive the better vvith them.

Plautus Milite.  
Quando habeo  
multos cognatos  
quod opus sit  
mihi liberis?  
Mea sona, me  
morse cognatis  
dicam inter eos  
partiant. Illis  
apud me edunt,  
me curant, vi-  
sunt quid agā?  
ecquid velim?  
Priusquam la-  
cet assunt: co-  
gitant nolui  
an somnum ce-  
perim > eos pro-  
liberis habeo.

Mr. W. Dob-  
bins Sen.

Thus have vve seen a man full of years and vvealth sodd cut off, and his better part is flowv avway; he novv rests from his labours and sorrows, and his vworks follow him, these I am to tell you of particularly, he hath by his will given ten pounnds to the poor of this Parish, ten pounnds to *Bishops Cleeve* (the place of his birth) five pounnds to *Evesham*, five to *Tewksbury*, five to *Winchcombe*, five to *Parshore*, five to *Ash Lench*, five to *Bromsgrove*, five to *Kings Norton*, five to *Langley neer Colebrook*. Besides an hundred pounnds which he gave to a Library in the Temple (of which society he had been long a Member;) and forty pounnds *per annum* to two Lawyears, thereto hear and accord causes and differences between parties that sue in form a *paupe-ris*. I could wish some more of this kind had gone before him, and that in such pious and well intended acts he had been his own *Executor*.

These two last Donatives were omitted in the delivery of this Sermon *via a voce*, for want of timely information.

This for his his Charity, to which I may adde as a mark of piety his constant comming to the publick service of God in the Church as long as he was able, and sometimes when he was very vweak and ill dispoied in body.

Thus you have a short and impartiall Character of him, as free from flattery as detraction; this is not a place for either, both be far from me. Custom requires in these fune-rall obsequies to commend the dead, yet I hold that as their vertues should be declared for others to imitate, so should likewise their faults and miscarriages (yet without bitterness) that others may the better avoid falling upon the same Rock. We have have now embald him with his best spices for his Sepulchre, let us cast in with him his frailties and defects never to rise again, and let us humbly beseech Almighty God to give us grace so to spend our days in holy meditations and religious duties, that when our change is come, and we shall be cut off from the labours and sorrows of this mortall life, our souls may fly away on Angels wings, and rest in *Abrabams* bosome to all eternity through *Jesus Christ* our Lord, to whom be glory for ever, &c.